

The Missionary Helper.

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FREE BAPTIST WOMAN'S MISSIONARY SOCIETY.

MOTTO: *Faith and Works Win.*

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DIVINE VALUATION.

What is the world worth? Is it worth saving?
Is it worth sacrifice, treasure, and blood?
Shall we make strife for it?
Christ gave His life for it,
Bitterest hatred and enmity braving!
Gave life at its fullest and love at its flood.
How does God value the world sin-encumbered?
He waits to be gracious; he yearns to forgive.
He loves it with love that is tender, compassionate,
Into the likeness of heaven would fashion it—
Gave His own Son,—who with sinners was numbered,—
Redeems it, renews it, and bids it to live.
O the great Father-love! Such benefactions
Open a rescue work wide as the earth.
We, too, may give for it;
We, too, may live for it;
Sacrifice self with its many exactions—
For the world that God loves is of infinite worth.
But our giving is small, and God gives without measure.
Does He care for our aid when a world's to be won?
Yes; for the Holiest
Honors the lowliest,
Offering for love's sake, and of His good pleasure.
God deems us co-workers and heirs with His Son.
Light in the Orient; morning is breaking!
Lifts the long darkness—the day is at hand!
Voices are calling us,
Needs are appalling us;
Earth from its century-sleep is awaking.
And hungry and needy the multitudes stand.
Christ had compassion; and shall we not carry
The bread that gives life, and God's message of grace?
Nations petition us,
Christ doth commission us:
Let not the feet of the messengers tarry;
Their pathway is lit by the smile of God's face.

—Mrs. W. W. McLane, in *Life and Light*.

FROM THE EDITOR'S DESK.



Tenn., "I wish you could visit us and see the work for yourself." Professor Brackett gives the encouraging information, in a recent letter: "Myrtle Hall has more girls than for some years past. It is full. Sash frames, etc., are being made in the shop for the new Industrial Building," and Miss Moody sends the glad word from Michigan: "We have been having some precious meetings." . . . A kind friend and officer of General Conference writes: "I have been of the conviction for a long time that you good women of our denomination are doing incalculable service to the denomination as you are to the whole cause. God bless you." Surely we associate workers are *all* interested in *all* the work together. We give, and pray for, and serve it all. May each department of the whole work, and every individual worker, be abundantly blessed throughout the year. Neither can do his best without the other, and none without all. . . . In this connection I wish to say a word about our denominational publications. If we really love the faith which they represent, and believe in the principles for which they stand, it will be a joyful privilege to help support them. We shall

THE Home Mission articles and letters in this number bring us in close touch with that phase of our denominational work and workers, some of whom are working against great obstacles and with many limitations. Their faith and enthusiasm may remove or surmount the obstacles, but it is our duty and privilege to help remove the limitations and lighten the burdens. More interest, more prayer, more money! May these be forthcoming as we study the needs next month. The article on the special work of the Woman's Missionary Society in the West has not arrived but the letter from our Field Agent, Rev. Elizabeth Moody, shows what is being done. A glimpse of the Chicago Mission is promised later. Mrs. Lawrence writes from Unicoi,

take them, and read them, and be interested in the work of which they inform us. Let us stand by the *Morning Star*, the *Free Baptist*, and the MISSIONARY HELPER. They are our denominational home letters. . . . A Rhode Island worker wrote, Feb. 8, "I have just come from the special meeting for prayer this afternoon in the interest of General Conference missions. Dr. Given did his part nobly, and there were many and earnest prayers." . . . These special days are a power for good to our work everywhere. And now comes the call for the fourteenth thank-offering. It is already time to plan and pray for an especial outpouring of the Spirit upon the many services which will be held in May, and for the largest offering for the support and enlargement of our work. This is the first time in all the years that our dear Mrs. Porter has not had hand and heart in the general plan and call, for she has been a member of the finance committee from the beginning. In the March, 1893, HELPER her name does not appear in connection with the call simply because she forgot to sign it herself. Those who have bound volumes should make the correction. Mrs. Clara A. Ricker, who has been chairman of the committee since 1893, writes: "Mrs. Porter and I have always been members from the first. I have missed her so this year!" But we welcome our new member, Mrs. Linda V. Jordan, of Ocean Park, to this beautiful work, in which she has already proved her helpfulness. . . . Miss Phillips and Dr. Bacheler arrived in Calcutta Dec. 19, and the former went to Balasore the 21st, but her nervous system was in such a condition that the India committee voted her an extension of furlough and she went for a month, at least, to Mougkyr, three hundred miles north of Calcutta; not, however, before she had planned and begun the execution of much hard work for the future. She writes: "Government has become much interested in kindergarten work, and is now offering very substantial inducements to us and a neighboring mission to open training classes. This I hope to do on my return to Balasore. . . . A request has come from the magistrate, who seems much interested in girls' schools, that I allow my little Oriya Kindergarten Songs to be printed for circulation at government expense. I have often been urged to publish them, but did not feel that I could afford the expense; now that is provided for." A letter from India, dated Jan. 14, stated that Dr. Mary Bacheler was visiting the medical mission at Ranaghat, to get new ideas and fresh inspiration for her work. She writes: "The people come to this place for medicine and get not only that but the Gospel preached to them. There were over three hundred patients to-day. I sat by the head doctor, and saw the treatments, and asked questions, and had a very profitable time. Chundra Lela came with me and I hope to-morrow to get her over to the hospital to talk to the women. I hear that the native Christians were much excited when they heard she was coming. She is well known all about this part of India, but they don't know half how good she is, as we do."

MRS. ARCY CARY HAYES.

It is impossible to speak in terms of sadness of such a joyous spirit, even when we are bereft of her presence. So potent is the influence of a radiant life, so subtile is the power of the spirit, that causes, work, friends, observers,

homes, feel the touch and continue to respond to the impetus once given by a consecrated, loving, active personality.



Mrs. Hayes passed away January 22, but her influence remains in the church, mission, and benevolent work of Lewiston, and in the college life, with all of which she was so heartily allied, as well as in the progress of the Free Baptist Woman's Missionary Society, of which she has been called the "mother," so vital was her connection with its early history. The sympathetic story of her life and work may be found in the *MISSIONARY HELPER* of June, 1898. To-day we shall try to give scarcely more than her mes-

age to the world as she left it. One of our workers recently wrote of another, "She is a strong worker, because she lives in close touch with Almighty power." This was the secret of the efficiency of Mrs. Hayes. Those who thought of her as all gentle sweetness were surprised at the amount of work she actually accomplished, at all she brought to pass.

Because she saw the leading of the Father in little things, and always expected the needful to be supplied, it seemed quite natural, instead of a startling coincidence, that within a few hours after we asked in the morning Quiet Hour for help in writing a brief tribute, there should come to hand all but one of the quotations used in this article, without any previous solicitation, except by way of the spirit. The following is taken from the *Lewiston Journal*: "'Seek first the Kingdom of God,' was the motto of her life. In her thought the church was not 'the kingdom,' but it was the supreme agency for its establishment. In obedience to her motto the spread of Christian civilization through the coming of the Kingdom of God, which is the kingdom of love, in individual lives, was to her an object of highest concern. She was, therefore, an ardent promoter of missions, both the sort that reaches to the uttermost parts of the earth and the sort that begins at home. . . . 'This is a beautiful world,' she said with her dying breath. 'I am not tired of it, but I wish you would unite now to ask our Father, if it is his will, to let me go speedily.' Of her son who is a pastor, she

said, as she was consciously, though not formally, saying farewell, 'I want him to help people to know God; that is the only thing — to know him and his Son Jesus Christ,' and then she added in a full, jubilant tone, 'That is eternal life.'

"I will never leave thee nor forsake thee," was the last Bible quotation that fell from her lips. Her husband wrote to a long-time friend: "I never before realized so fully that *love is all*. Neither have I realized so undoubtingly that the spiritual world into which our loved ones enter is not in some remote part of God's universe. No change of place is necessary, only a veil to be removed, and we shall be with them again. One day, near the termination of her illness, she said: 'This is a part of heaven, for do we not pray to our Father in heaven? and I am sure that He is here.' Love is what I am sure God will not disappoint. That it is better the other side of the veil, I have no doubt, as she had none."

Her husband, Prof. B. F. Hayes, D. D., of Cobb Divinity School, survives her. She has had three children, all of whom were with her at the end: Francis Little Hayes, D. D., pastor of the First Congregational church, Topeka, Kansas; Mrs. Arthur E. Cox, wife of the pastor of the Free Baptist church of Poland, New York; and Edward Cary Hays, Ph. D., professor of economics and sociology in Miami University, Oxford, Ohio.

"'God buries the workers, but carries on the work,' is engraven in Westminster Abbey over the tablet of the Wesley brothers," writes one of our missionaries. But he carries it on through His followers, and as our comrades pass on, one by one, let us catch the spirit and follow the example of a friend and fellow-worker of Mrs. Hayes, who says: "The best way I can show my love for her is to bravely go on with my interest in the many causes in which *she* was interested. . . . As our dear workers go, those of us who are left must keep the nearer together, and work the harder."

When we are tempted to cry, "We are so few," let us remember that on both sides "we are so many."

"The long, blest chain is broken —
So many links have softly dropped from sight!
So many names are now in sadness spoken —
Names once so bright!

• • • • •
"But hark! It seems to us an angel speaketh:
'We are so many!' Aye, so many there!
A dawn upon the gray horizon breaketh —
A day most fair.

"We count them! Not by fingers, but by heart-beats,
By thrills of joy and hope, by wings of faith!
The chain is drawn together — softly parts — meets —
This is not death!"

CALL FOR THE FOURTEENTH ANNUAL THANK-OFFERING.

ANOTHER year ! and how quickly it has gone, with all that it has brought into our lives ! To many, joy ; to all, something precious, something for which to thank God. In its flight, it has brought us again to the time when we, for thirteen years, have been wont to pause, and as we glance backward over the way we have been led, to bring, in humble, loving gratitude, a thank-offering and tributes of praise to the Giver of all, for what the year has meant to us as mission workers and as individuals.

First, let us give thanks for the sweet spirit of love and unity prevailing among our workers ; for the many new members who have become a part of our loyal band of sisters who stand together, brave and faithful in their service for Christ, through the organization of the Free Baptist Woman's Missionary Society, where they have learned of new reasons for thankfulness ; where opportunities have opened, and new experiences have developed, and made richer and fuller lives as the spirit of self-sacrifice has been aroused, and the burdens His love has placed upon us have been gladly borne.

Let us be thankful for the examples of "faith and works," and the inspiration left us by those who, in their humble, consecrated lives, laid the foundation of our society more than thirty years ago, some of whom have this year entered through the portals of the life beyond. Their labors are ended, and upon us rests increased responsibility in caring for this work, founded in love and faith, and nurtured in prayer.

We are thankful for the safe return of our missionaries to their work in India ; for the sure supply of our needs, financially, another year ; for success in securing funds with which to build the new Bradbury Kindergarten Hall ; for the long-needed additions and improvements in the girls' quarters in Sinclair Orphanage, and for that especially welcome gift of a friend in New York ; for *all* the good which God has enabled us to accomplish in the foreign field, as we till, as best we can, that part assumed by our woman's society as associate workers with our General Conference, or reap the fields already "white for harvest." Let us offer unitedly our prayers for more laborers and larger means to prosecute the work more successfully for Christ.

Are we not also truly thankful for the fact that in the necessary changes at Storer College the interests of the school have not been weakened, but, instead, real progress has been made, and for the large contributions which have provided for the completion of the Industrial Building ?

We return thanks for the increased interest in our MISSIONARY HELPER, as shown by the enlarged subscription list, and by the letters of encouragement and appreciation received by our editor and publisher ; for the spiritual help of the

Quiet Hour, expressed in many practical ways; for the new interest in *all* mission work, awakened by the interdenominational mission study course, and for the unfailing faithfulness of all our officers.

Let us not pass by our "common mercies" — life, homes, friends; the ability to see, hear, speak, walk about; and for the sun and rain; seed-time and harvest; indeed, for the air we breathe, and so many things which make life worth living, yet to which we give but slight thought.

We have great cause for gratitude, because the spiritual side of our thank-offering has been so universally appreciated and expressed, as well as for the increase in the material part of the offering each year.

The children are welcomed to an offering of their very own, a thank-offering that shall help provide for the salary of their missionary, Miss Barnes; the little famine children in Sinclair Orphanage, and the domestic science department at Storer College. The special Junior mite boxes may be obtained of Mrs. S. C. G. Avery, Wells, Maine, and the dollie mite boxes, for the Cradle Rolls and Advanced Light Bearers, of Mrs. Ada M. L. George, Ashland, N. H.

As usual, a program and other helps for the May meeting will appear in the April *HELPER*. A public meeting in the church is very desirable, under the auspices of the Auxiliary, or *others* in the church where there is no auxiliary organization. It should be a deeply spiritual service, wherever held, in church, vestry, or the home. Let the sisters who cannot attend any gathering observe the hour in May, and send their gift to our general treasurer, Miss L. A. DeMeritte, Ocean Park, Maine. Auxiliary and church offerings should be sent to the Quarterly Meeting and State treasurers; or, where there are none, to Miss DeMeritte, as above.

Let us remember the fact that the thank-offering is a special, free-will gift, not a part of the "tenth," nor the payment of a due, or the membership fee. It will be counted as part of the State apportionment, however, and may be applied toward life memberships. Invitations, envelopes, and leaflets are free, and may be obtained upon application to Miss Edyth R. Porter, 45 Andover St., Peabody, Mass.

Shall we not plan to make the service of 1904 more beautiful and helpful, wherever we are, and pray earnestly that the blessing be not only upon ourselves, but upon each giver, and upon every service rendered to extend a knowledge of Christ's love throughout the whole, wide world?

CLARA A. RICKER.

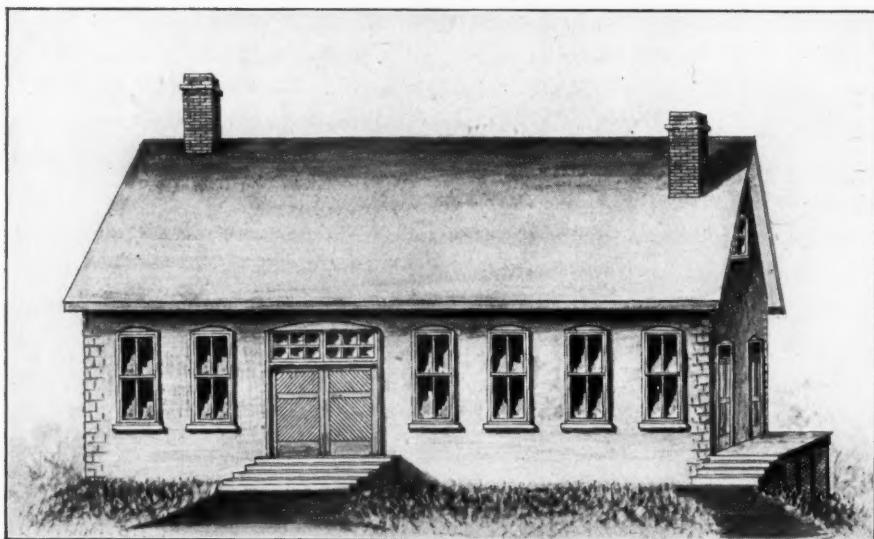
NELLIE WADE WHITCOMB.

LINDA V. JORDAN.

DOMESTIC SCIENCE AT STORER.

BY ELIZABETH M. MCDONALD.

SOME ONE has said, "The college that stands still is doomed." The spirit of the age is ever more concentrated progress, and in accordance with it men must continuously reshape their courses or else fall into lower walks of life. Any public institution that refuses to see and heartily accede to the new demands must inevitably fail. The patronage of to-day demands different training, or at least different apparatus for the same training, than it did even ten years ago. While its call for religious study and purely intellectual work is no fainter, its imperative cry for training of the hand and eye, for the development of the body in the



INDUSTRIAL BUILDING, STORER COLLEGE.

gymnasium and on the athletic field, is far louder, and foolish is the school that will not give heed. Among colored institutions new principles and methods are even more needed than in any other schools in our land, for the changed phase of the industrial problem in the South is a direct menace to negro labor.

The Independent of Jan. 14 has a striking editorial on this subject, and among other things is the following: "To say that the race question is taking on an entirely new phase is to express in moderate terms a fact of the most serious reality. . . . The new problems of the South are economic. The new economic development is about to put a pressure upon the negro race far more severe than any it has heretofore experienced. . . . Under the new conditions that portion of the race alone will survive which is capable of mastering new industrial

methods and of subjecting itself to the requirements of systematic, intelligent, faithful, economic activity." It goes on to speak of the vast number of foreigners flocking to the South, and of the men from our own West, who are largely—because of their greater competency—displacing the colored workman, and closes with this significant statement: "As a race, the negro is facing a crisis in his existence, and the industrial pace will not slacken to enable him to make up his mind at leisure what he had better do next. Those forces which are making for education and thrift are all that will save [the negro or the Caucasian] from sinking into pauperism and crime."

Such is the problem that Storer College is facing to-day, and she will not be true to the purpose for which she was founded unless she labors with her might to give to her students every chance of which she is capable to become "educated" and "thrifty." In accordance with this she made strenuous and successful efforts—thanks to loyal Free Baptists—to erect a new and better equipped Industrial Building; she has introduced a department of Practical Gardening; she has enlarged her Domestic Science Department; and she hopes soon to start a Home Laundry.

It is the work in Domestic Science with which the readers of the *HELPER* are most interested, for it is that which your generosity has maintained. In the years immediately preceding, Miss Baker was its efficient head, and while she was here it was felt that the work was too great for one person alone, but a division of labor never could be brought about until the last meeting of the trustees, June, 1903. Then the scheme was devised which was put into use last fall at the opening of the school year. A graduate from our school, Miss Lizzie Sims was appointed to teach the sewing, while Miss Virginia Brown, also a graduate and well known to many of the *HELPER* readers because of her past connection with Storer, was chosen as head of the department of cookery. Each teacher has entered on her duties with enthusiasm, and finds that all her time is employed, and that she could make use of assistants.

Miss Brown has the girls of the four normal classes in her work, giving one afternoon to each class. She uses Mrs. Lincoln's text-book, from which the girls recite regular lessons in connection with their experimental work, being rigorously examined in all details. As a result of the fall's work Miss Brown has on exhibition, among other things, beautiful canned fruits and jellies, mixed pickles, and canned and preserved tomatoes. We each had a practical illustration of the training in the preparation and dainty serving of meals, when the students and faculty were the guests of the seniors at a five-course Thanksgiving dinner, and of the juniors at the Christmas dinner. A part of the class routine consists of *intelligent* sweeping and dusting, the economical management of the cook stove, and espe-

cially in working over small quantities of food in various ways. The same chicken appears successive days as a roast, a salad, and a soup. The strictest economy is required in the use of dishes for cooking, while neatness and care are regarded as cardinal virtues. Lessons are also given in working over recipes, allowing common sense and ingenuity to have full play, with the aim that dainty dishes may prove to be within the reach of all, and that one may learn to be economical and achieve practically as good results as if the expensive recipe is used. One of the valuable features of the work last fall consisted in cutting up hogs and beefes, and learning how to take care of each part of the meat. The lard has been actually tried out, the sausage has been made, the pigs' feet have been pickled ; steaks, roasts, and stews have been prepared in class, and, as Miss Brown says, " everything usable has been used," with the result that the girls can now direct such work themselves, if necessary, and can buy meat with understanding. Perhaps you ask, " What is done with all this food ? " The student's dining-room gladly furnishes the raw material and receives it with joy upon its tables ; thus nothing is wasted.

Before passing from this subject we must tell you of the boys' cooking class, held once a week. There are seven in the class, and their energy and enthusiasm rival the girls. They are good cooks, too, as is evidenced by the dinner which they served in the club a short time ago, and in connection with which none of the opposite sex was allowed, save as waiters and guests. The Domestic Science kitchen has been well equipped by the Woman's Missionary Society, and it is the means of valuable training for both our boys and girls. The country is going wild now over " trained " assistance, and cooks " with a diploma " are even in the South replacing the old-time queens of the kitchen, who concocted toothsome dainties without rule or book.

The other division of the Domestic Science Department is doing equally valuable and useful work. Here, again, everything aims to be eminently serviceable in every-day life, and the same principles of economy, neatness, and exactness prevail. Since October the classes—held five periods out of each school day—have finished three quilts, sixteen pairs of pillow cases, six sheets, twenty dish-cloths, fourteen towels, three shirt waists, two under waists, two pairs of sleeves, thirty-nine ladies' aprons, eleven boys' aprons, seven children's skirts, and six children's dresses. Nearly all of this work has been sold to outside customers, and the balance has been needed for the school outfit. As a text-book, in which recitations are conducted in the same manner as in the Normal Department, " School Needle Work," by Olive C. Hapgood of the Boston public schools, is used. Sewing machines will soon be put into use, and the girls will be taught to correctly cut, fit, and make their own simplest clothes.

We hope this little review of what we are doing with the opportunities you have placed in our hands will prove the wisdom of your interest in the work here, and we bespeak your continued support and prayers in the ever-widening circle of our needs.

Storer College, Harper's Ferry, W. Va.

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OUR MOUNTAIN WORK IN TENNESSEE.

BY MRS. A. L. LAWRENCE.

UNICOI is an Indian name, but we have been unable to learn its meaning. As applied to our little town it might well be "beautiful for situation" Not only is its natural situation beautiful, but as a center for work among our Free Baptist



churches it is admirably located. The six mountain associations have a membership of about 6,000, and no church is over one hundred miles distant.

Unicoi is thirty-five miles south of Bristol, Va., and fourteen miles from the North Carolina line. There is a railroad running through it from Johnson City, and extending fifty miles farther into the mountains. It is expected that this road will be extended to connect with a sea board line on the south.

The people of this section are descendants of the early English and Scotch-Irish settlers. They, in their love of liberty and hatred of intolerance, left the Tory-infested regions of Eastern Carolina and Virginia, and, passing over the Blue Ridge, settled in the valleys of the then "Great West." From these coves and fastnesses sprang the long range hunters who brought disaster to the British at King's Mountain, and turned the tide in favor of the Colonists. Later, when

enemies sought the life of our nation, they stood for the Union 170,000 strong. When the war was over, many of those who returned found their property destroyed and homes in ruins.

On account of expense in building, railroads have been slow in coming and this section has remained isolated, contact with the outside world being slight. It is not a rare thing to find people who have never been outside their own county or have never ridden on the cars. Intermarriage has been carried to such an extent that while it has kept the stock pure it has tended to intellectual stagnation. Yet among the masses, here and there, are found "gems in the rough." These must be educated here, for if they go away to school they seldom return to live in the mountains.

There is a religious trait in the make-up of the mountaineer. Infidelity is almost unknown. Nearly all are church members and have a nominal belief in the Bible. Their interpretation of its truths may be crude and incorrect, yet to them they are law. There are few active Christian workers. For the *most* to have their names on the church roll is sufficient. Few churches have prayer meetings. Church services are held only once a month, and these are frequently missed on account of bad weather and swollen streams. Pastors live long distances from their churches and are able to do very little pastoral work. It is rather a general idea that a "preacher" ought to work for the support of himself and family, the same as the laity, and that it is engendering shiftlessness to pay him so that he can devote his whole time to the care of the churches. We need higher ideas of Christian work and more consecrated Christian living.

The Free Schools, which correspond to the District Schools in many States, are of short duration—from two to five months a year—taught, for the most part, in uncomfortable and poorly furnished houses. Teachers are generally inefficient. Many of the children have to walk two and three miles. We have students attending our school who have had only fifty days' schooling in their own district in the past two years. The money for school purposes last year—an average one—was one dollar per capita of school population.

Seeing the need of his people, and especially of the Free Baptists, for better educational advantages, Prof. J. W. Lucas started a school at Midway in 1896. Mr. Lawrence and I joined him in 1900, and for two years helped in the school. We soon realized that Midway was not well located, being too far from the people of our churches. All attempts, also, to purchase property for school purposes were unsuccessful. It was thought best to continue there until a more suitable location could be found. Providence was guiding and, very unexpectedly, when talking with a friend he spoke of the Unicoi property. He knew nothing about it except that he had seen the buildings when passing through on the train, and

had heard that it was for sale. Investigation followed which ended in the purchase of the property.

A description of this is perhaps not necessary, as it has been so often spoken of through circulars and papers. Suffice it to say it is a farm of 800 acres, 500 of which are comparatively level. On this are a fine hotel building, a boarding hall, store and office building, now used for the school, and several small houses or cabins.

In November, 1902, we moved to Unicoi. A three months' school was taught, beginning with January, 1903. In August we began the present year's work, having the Free School in connection with it the first three months. Up to the present time there have been ninety-two enrolled. The prevalence of measles and a smallpox scare have greatly reduced the attendance of the winter term. We have a fine class of students who are interested and doing good work. Although our present quarters are somewhat cramped and we greatly feel the need of appliances, maps, charts, etc., we are trying to do the best we can with the means at hand.

We often wish friends would visit us and see the place, location, and *possibilities* for themselves. There are so many things that we, plodding along with the duties of the days as they pass, do not notice or mention that would be of interest to those unaccustomed to them. We are gratified with the interest being awakened for this work, and are thankful for the contributions which have been made for it. We believe the coming years will amply reward all when they shall see what has been accomplished.

Unicoi, Tenn.

OUR DENOMINATIONAL SITUATION IN THE WEST.

BY REV. HENRY M. FORD, D. D., FIELD SECRETARY.

Just where the West begins would be difficult to tell, and precisely where it ends is equally difficult. Ohio and Michigan were "away out west" not many years ago, but when Kansas and Nebraska people say to me, "You *eastern* people don't quite," etc., I have some misgivings about the theory of "public consciousness." But then, the West itself is continually going west. For the present let us agree upon a line running through Chicago, north and south, as a boundary between the East and the West. The prairie begins here, and stretches westward one thousand miles before the Rocky Mountains are reached, and stretches fifteen hundred miles the other way, the bed of a vast prehistoric inland sea. And then, too, the people beyond Chicago are a little different. The breadth and freedom of these vast plains give a corresponding freedom and breadth to the mind, a contempt for the purely fastidious and conventional, a

restlessness and independence, as if to say: "Never mind who my ancestors were. I'm here myself, and shall go straight for the thing to be done. I don't care so much for the way I do it, only so it is effectual and honest." The people of the West are interesting. Royalty sits in the parlor in its shirt-sleeves, and entertains plainly but heartily, or leans against a barbed wire fence, out in some vast expanse, and contemplates as gorgeous a sunrise as ever lit up the Sahara desert, while the nostrils are being dilated by the most ravishing ozone in all creation, and the very sod is yielding a perfume that puts all the spices of Arabia into the background. The whole vast and sun-lit domain is yours in which to come and go, but keep out of the way of the plow, or you may get under the furrow. You are your own guardian and protector here. Is it any wonder that people who "go west to grow up with the country" never want to come back, except to stay about two days, when they are seized with an awful homesickness to get back to the open prairie?

Our work as a denomination is carried on between longitude eighty-seven and one hundred degrees, or between Chicago and a line running north and south through middle Kansas and Nebraska, and from middle Minnesota to New Orleans, with the exception that on the Pacific coast we have a church in San Francisco, one in Oakland, and one in Sacramento, and one in Walla Walla, Washington.

Within this western territory above described we have Parker College, the Manning Bible School, our western publishing house, twenty-five Yearly Meetings, seventy-four Quarterly Meetings, four hundred and eighty-five churches, four hundred and seventy ordained ministers, and 22,572 church members, who gave last year, all told, \$4,329.51 to missions. This makes an average of 46 1/2 members to each church and with an average of \$9.00 for missions. The average salary paid to its pastors is considerably inside of \$400, and not over one-tenth of the churches have parsonages. These churches are scattered over a vast territory, there being one church for every 1,237 square miles of territory. One minister out there said he "felt like a lone star in stellar space," but another expressed himself less poetically but more picturesquely by saying he "felt like a lone bull-frog in the middle of Lake Erie." This feeling of loneliness and isolation sometimes becomes almost intolerable, and drives some of our ministers back east, but the majority stand at their post.

The General Conference has helped twenty churches in Illinois, six in Wisconsin, eight in Iowa, three in Minnesota, six in Nebraska, one in Louisiana, one in Missouri, three in South Dakota, three in California, one in Washington, six in Kansas; total, fifty-eight. It is assisting ten churches now in this territory, besides giving Iowa \$100, Kansas and Nebraska agent \$100, and the Manning

Bible School several hundred dollars. Some of our best churches in the West have been helped onto their feet and sustained by Home Mission funds.

Parker College is in aggressive hands. If vigorous and hard-grinding work will make it go, then it is already going. It has \$30,000 in endowment. Mr. Vanaken is a young man above the average in ability, with his life before him and his record to make. He has an able corps of teachers and the good-will of the West. Mr. McColly, for some months, has been financial agent, and has succeeded in raising from \$8,000 to \$10,000. The music department under Mr. Lash is in excellent condition.

The Manning Bible School is one of our new enterprises. Some one asked me recently if the Free Baptists were up to date and aggressive, and I was glad to be able to answer that during the last four years it had established a school to educate colored ministers, had established another school for the mountaineers, an industrial school at Harper's Ferry, the Twentieth Century Loan Fund, our African Mission, the Eurasian school, the Providence dispensary, India, and the English work at Kharagpur, India. Why are we not up to date and aggressive?

The Manning Bible School at Cairo is one of these late enterprises. The General Conference paid \$2,200 for building and grounds, worth to-day \$4,500 in the very best part of the city. It has recently been painted and overhauled thoroughly, and the ground graded without expense to the General Conference. There is room enough upon the lot for a dormitory, which is greatly needed, and which could be built for \$2,500. This fund has been started, and I have been in hopes some one would be found who would put up the money for this dormitory. We have two teachers, Professor and Mrs. Arter. A good friend of the colored people pays Mr. Arter's salary, while the Woman's Missionary Board pays \$100 toward Mrs. Arter's salary. The General Conference certainly appreciates this kindness on the part of the Woman's Society. Since the school began it has had an average of fifteen students a term. This may seem like a small number, but it should be remembered that this is a school to prepare young men for preaching. It turned out a promising class last June, after three years' work. Professor Arter stands very high in the esteem of all, and the school, together with the annual institute, is leaving a marked impression upon the colored people of the Cairo mission. In the mission are 175 churches, the farthest north being Chicago; farthest east, Indianapolis; west, Marshall; south, New Orleans. But Cairo is the center. These churches are demanding educated men and men of ability.

The whole problem in the West is a very serious one with us. Great changes are taking place, removals are constant and draining, ministers are poorly paid, the masses are not greatly interested in religious things, and yet a number of successful revivals have been held. Bro. Wolfe, agent for Kansas and Nebraska,

is a live man, and is just beginning his agency work. McBride of Iowa is a very practical man, and is helping many churches. Willisford has made nearly \$1,000-worth of improvements at Lincoln, and all paid for. Miss Willimela Marks, away on the western confines of our work in Nebraska, is an interesting young woman, whose life, ability, and work, the Woman's Board would do well to inquire into. She is a grand-niece of David Marks, and has much of her great-uncle's pulpit gift. She is more than an ordinarily gifted young woman.

Finally, how to harness up religious interest with the tremendous commercial interests of the West is a problem. Another is how to sustain an adequate and progressive ministry, and finally how to make up for the annual losses in the churches by removals and by death. If these three questions can be solved we have a large future in the West.

Hillsdale, Mich.

INTERDENOMINATIONAL CONFERENCE OF THE WOMAN'S BOARDS OF FOREIGN MISSIONS.

ON January 13th and 14th convened in New York City the sixth interdenominational Conference of the Woman's Boards of Foreign Missions in the United States and Canada, at the Fifth Avenue Baptist Church. Notwithstanding a cold and heavy rain was falling, about one hundred and fifty women were present at the opening meeting. At the executive session officers were chosen, the new president being Miss M. A. Greene, of Providence, R. I., a member of the Massachusetts bar, and author of a law manual.

One of the topics of the morning was, "How to Deal with Single Women Missionaries in the Event of Matrimony." The delegates readily explained the attitude of their respective boards on this subject. With few exceptions, the woman who marries out of her denomination before she has served three years—in a few cases, five—must return her passage money and outfit. Of course, the question closely connected with this one, of the marriage of women missionaries, is that of salaries. Shall the wife, in case she continues her missionary work, receive a missionary's pay for the same? Most of the delegates considered it the husband's duty to support his wife, and that he should be paid a sufficient salary.

The afternoon session was given up to Miss S. D. Doremus, representing the Woman's Union Missionary Society, and Miss E. C. Parsons, delegate from the Woman's Presbyterian Board of Foreign Missions. Both had recently been around the world on a tour of missionary investigation.

Among other things Miss Doremus said: "One great deterrent to the spread of Christianity among the heathen is the scarcity among so-called Christians of

lives that are truly Christian. Another is the way Sunday is observed by many Christians, resident or travelling, in heathen countries. Where the Chinese or East Indians see these Christians using Sunday trains, spending Sunday in sightseeing and attending the exercises held in heathen temples, what do they think of the Christian religion? The Christian living in heathen lands, instead of being alive to his great opportunity, is often supremely indifferent to the cause of Christianity." Then Miss Parsons spoke in favor of having women vote on the work of their respective missions.

The second morning was devoted to sectional meetings and a conference on literature, the most effective use to be made of it. The most important part of the afternoon meeting was an address by Miss Louise Manning Hodgkins, Professor of English Literature at Wellesley College for many years, on the subject, "The Most Efficient Method of Interesting Women in United Study, who are Unused to Study."

The literature from the various denominations was conveniently at hand, and among it all ours made a very excellent showing. Judging from what she was able to examine, your delegate is happy to say that in her estimation — and she tries to say this without prejudice — our own *HELPER* is quite the equal of, if not superior to, any she saw from the exhibit.

EVA F. BUKER, *Delegate.*

Brooklyn, N. Y.

BOOKS FOR MISSIONARY READING AND STUDY.

The committee appointed under the last General Conference, to make out a list of books on missions, to be recommended to our Sunday-school libraries, the list to be published in our denominational papers, present the following report:—

I. *Our denominational missionary literature*, such as "Life of Lavina Crawford"; "India and Daily Life in Bengal," by Z. F. Griffin; "Missionary Reminiscences," by M. M. H. Hills; "History of the Free Baptist Woman's Missionary Society," by Mary A. Davis, etc., all published by the Morning Star Publishing House, Boston.

II. *The Forward Movement Missionary Library*, consisting of the following sixteen volumes, for \$10 (the American Board, publishing department, 14 Beacon St., Boston): "The Transformation of Hawaii," Belle M. Brain; "My Life and Times," Cyrus Hamlin; "Chinese Characteristics," A. H. Smith; "In Lands Afar," edited by E. E. Strong; "The Cross in the Land of the Trident," Harlan P. Beach; "Famous Missionaries of the Church," C. C. Greegan; "The Gist of Japan," R. B. Peary; "Personal Life of David Livingstone," Wm. G.

Blaikie ; "The Healing of the Nations," J. Rutter Williamson ; "The Evangelization of the World in this Generation," John R. Mott ; "The Bishop's Conversion," Ellen Blackmar Maxwell ; "The Chinese Slave Girl," A. T. Davis ; "In the Tiger Jungle," Jacob Chamberlain ; "The Ecumenical Conference Report" (two volumes) ; "Social Evils of the Non-Christian World," James S. Dennis.

III. *India.* "Pundita Ramabai, The Story of Her Life" (\$1.25), Helen S. Dyer ; "The Wrongs of Indian Womanhood" (\$1.25), Mrs. Marcus B. Fuller ; "Across India at the Dawn of the Twentieth Century" (\$1.50), Lucy E. Guinness ; "Mary Reed, Missionary to the Lepers" (75 cts.) ; "Mosaics from India" (\$1.25), Margaret B. Denning. (The above five published by Fleming H. Revell Co., New York). "Folk Tales of Bengal," and "Bengal Peasant Life," by Rev. Lal Behari Day (Macmillan Co. N. Y.) ; "Lux Christi," by Caroline Atwater Mason (Macmillan) ; "Life of Chundra Lela," "Behind the Bungalow," and "Tribes on My Frontier," by E. H. Aitkin (each six shillings, W. Thacker & Co., London) ; "The Cobra's Den" (\$1.00, Revell), by Jacob Chamberlain.

IV. *Africa.* "In Africa's Forest and Jungle" (\$1.00), R. H. Stone (Fleming H. Revell Co.) ; "The Redemption of Africa" (two volumes, \$4.00), Frederick Perry Noble (Revell).

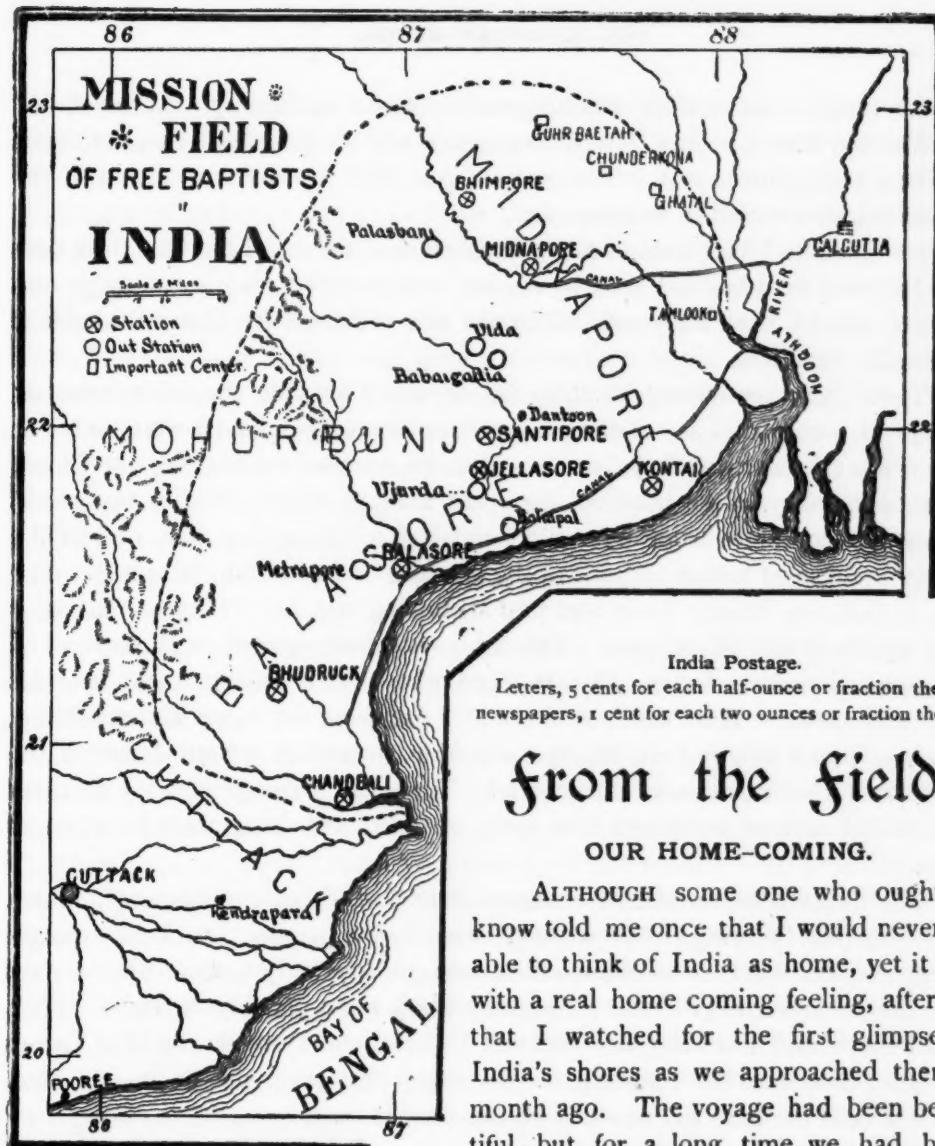
V. *Helps for the Workers.* "The Missionary Manual" (35 cts), Amos R. Wells ; "Fuel for Missionary Fires, (35 cts.), by Belle M. Brain ; (both published by U. S. C. E., Tremont Temple, Boston).

VI. *Miscellaneous.* "The Miracles of Missions" (\$1.00), Arthur T. Pierson (Funk & Wagnalls) ; "Via Christi," Louise Manning Hodgkins (Macmillan Co.) ; "Rex Christus" (Macmillan Co.).

VII. *Periodicals.* THE MISSIONARY HELPER (50 cts. a year. E. H. Andrews, Publisher, Providence, R. I.). *The Missionary Review* (\$2.50 a year. Funk & Wagnalls Co., N. Y.).

HARRIET A. DEERING,
NELLIE WADE WHITCOMB, } Committee.

LET us remember that it is not God who makes many of the crosses that we find in our way, such as we commonly call "crosses." Our Heavenly Father makes "straight paths for our feet," and if we would go his way, if we would straighten our will to his will, and lay them side by side, there would be no crosses. But when the path that God points out goes north and south, and our stubborn wills lead east and west, the consequence is "a cross"—a cross of our own making, not that which our Master bids us "take up and carry after him," and of which it has been well said, "He always carries the heaviest end himself."—Sel.



India Postage.

Letters, 5 cents for each half-ounce or fraction thereof;
newspapers, 1 cent for each two ounces or fraction thereof.

from the field.

OUR HOME-COMING.

ALTHOUGH some one who ought to know told me once that I would never be able to think of India as home, yet it was with a real home coming feeling, after all, that I watched for the first glimpse of India's shores as we approached them a month ago. The voyage had been beautiful, but for a long time we had been

counting the days until we should be home, and we were so anxious to get ashore that we couldn't wait until the ship reached her final moorings, but went the evening before from the place where the ship anchored for the night. So we entered Calcutta by the back door, so to speak, and so missed the greetings of Miss Barnes and Mr. Lougher, who had come from Balasore to meet us, and who went to the ship next morning only to find us gone. We found one another eventually, however, and felt that we were as warmly welcomed as though we had met the moment we landed. I spent a day and two nights in Calcutta (Mr. and Mrs. Coldren stayed longer) and then Miss Barnes and I came on to Balasore.

One can imagine the amount of talking we had to do on the way. At the station here Mr. and Mrs. Louther, Miss Dawson, and one of the girls, a number of the Christian young men, and others met us, and over by the wagon two of the women teachers waited to welcome us.

In Calcutta I had heard of Dr. Burkholder's illness. Less than two days after I arrived in Balasore I stood by his bed and watched his life quietly go out. The next day his tired body was laid by the side of that of Dr. Harry Bacheler in the English cemetery.

Then came the Yearly Meeting full of work, but full, too, of sadness on account of our great loss. Before it was over Dr. Kennan and I were called to the bedside of Mrs. Rae at Jellasore. Then we watched for four days and three nights, and finally, as we watched, the spirit took its flight. Within two weeks two of our comrades from our little band had fallen by the way, one of the strongest and most reliant and one of the sweetest and most faithful spirits. The ways of God are strange to us and past all finding out, but we know that he is good and holy and full of love. This is his work, and somewhere, somehow, he will raise up workers for it. O that those whom he is calling might hear his voice and answer "Here am I, send me!" Are there not some who are doing, rather, as Jonah did, and are fleeing away from, instead of toward, Nineveh, the place where God would have them work? There can be no greater joy on earth than to feel that we are where God wants us to be, and doing what he wants us to do.

The days speed on full of common duties, study of the language, school affairs, account keeping, letter writing, care of sick people, household arrangements, etc., and there is no chance for *ennui* and one only wishes that the days were longer and things could be accomplished more quickly in India. Soon Miss Phillips and Dr. Mary Bacheler will be here, and then shortly Miss Barnes and Miss Coombs will be leaving us. So many changes come to us, one often wonders what the next will be—but we can trust Him.

Balasore, India.

SHIRLEY HOLMES SMITH.

WITH OUR WESTERN FIELD AGENT.

SINCE last report, some six months ago, five States have been entered in the interest of our Western work, and over three thousand five hundred miles traveled. Four annual meetings have been attended in this journey, four Q. M. sessions, and thirty-five churches visited. God has been with us continually—difficulties at times have faced us, and again the way has been very clear, and good has been accomplished and the work strengthened.

On the morning of Aug. 15, after a restful vacation of three weeks at P'eas-

ant Grove (O.) parsonage, a short time well filled with writing and work in the dear home on College Hill, and a day and night of westward travel, we looked out upon the bluffs about Winona, Minn., and a few moments later heard the glad voice of welcome and looked into the loving face of Mrs. A. A. McKenney. The W. M. S. and Band are both doing good work under the supervision of this indefatigable worker. The church is an important one in our Minnesota work, and needs a younger man than our Brother McKenney to care for it. Where is he? Pickwick was visited and gave promise of a future auxiliary. The long, pleasant ride in the cold wind and rain, down the picturesque valley from Winona to Money Creek, with the night at Deacon Corey's, will not soon be forgotten. At Money Creek there was a welcome from the loyal Gidneys, two good audiences and a splendid offering for the work, in spite of the rain. Then the wedding, out near Truman, another rainy day, when Rae Patchin became the wife of Rev. M. L. Dewey and proved that "happy is the bride that the rain rains on."

At the Iowa Yearly Meeting were gathered many loyal, earnest workers, and here Dr. Shirley Smith talked with us of India life, and drew us a little nearer to our hidden sisters of the zenana.

There is always a welcome at Pastor A. S. Reeves's home even if the hour of packing has come and dry goods, boxes and the sound of hammer and saw is the order of the day. We had one service at Mt. Zion, then on to Bethel to Q. M. Here an organization was formed but did not live—the *why* will appear later. Two quiet, restful days at the home of Brother and Sister Bigelow of Springdale, Iowa, then on to Northern Illinois Y. M., which was held in the new church at Uniontown. The woman's mission auxiliary here is proving a blessing to pastor and church, and our general treasurer, too, has learned its worth. Six other churches in the Illinois Y. M., Terre Haute, Prairie City, Maple Grove, Cottonwood, Fiatt, and Middle Grove, were also visited and gave hearty response to appeals for help.

Central Illinois Y. M. convened with the Sato church. Every service was a good one and very much enjoyed, even to the discussion of the report of the foreign mission committee, which was "too strong" for the brethren and was returned to the committee for modification. The reports showed successful work done during the year in building up the local church and home mission interests, but the receipts for foreign missions were far below the average, and revealed the need of more mission study, teaching, and preaching. Arrangements were made with Pastor Tatum for a few meetings at Marion, but on account of smallpox this was not possible, and after a pleasant, profitable stay of two days with Brother and Sister Gordon, we were again speeding homeward, arriving in time for the

Michigan Association. This meeting has already been reported, and all have noticed that we have a new W. M. S. State president in Mrs. Martha Reed of Hillsdale; that we retain our former secretary, Mrs. Minnie Parsons, and our faithful State missionary, Mrs. Carrie Consalus; that we met our State apportionment to the general secretary, and through "faith and works" hope for yet greater victory another year.

Following the Association we had the privilege, with our State missionary, of attending the regular monthly meeting of the W. M. S. at Haslett. The uniqueness of this auxiliary is that it is composed of ladies and gentlemen under fourteen years of age.

The Sanilac Q. M. shows steady progress in mission interests, and we can see how this spirit has grown with increased knowledge, and funds are forthcoming as people know and feel. Kingston, with Mrs. Patten as leader, Goodland, Clifford, Yale, and Fremont were visited. At Amadore one asked to make a pledge, and others did likewise. At Watertown but few came out, but the Father gave us a blessed meeting. At Oliver the little lame lamb given to missions is coming to be quite a flock of sheep; and more, the lambs of the homes are being given for His service.

Carson City, Crystal, and Bushnell, and the long, cold rides between, followed by Thanksgiving Day at Manton all snowy white and cold. Two weeks were spent at Manton helping the pastor in special meetings, then a Sabbath day with "Bishop" Maynard in his parish of thirty years. A few short, blessed hours with the Buswells at Kalamazoo, then back to Hillsdale, Manchester, N. Reading, the Hillsdale Q. M. at Dover, and Grand Ledge, where the writer is sitting to-day in "Sammy Kelley's" cozy study, just surrounded with books and books she'd like so much to read; but a certain tiny note received the other day, and another faithful mentor, which will not down, but whispers,—plainly whispers in the quiet of this room,—"Your message to the *HELPER*, give it now." So memory, instead of books, has been consulted, and these notes are the result. Grand Ledge will preach in India by proxy through a native worker another year, and the W. M. S. and junior will pay and pray for Dr. Mary and Emilie Barnes; and their one Cradle Roll baby, Ruth Bonney Kelley, has averaged a penny a week this last year for the babies at Sinclair Orphanage she is helping to support.

On again in a few hours for Carson City, making new reports for our *HELPER*, as the days and weeks go by.

ELIZABETH MOODY, *Western Field Agent.*

IF there is one lesson more clear than another, it is that God means for humanity a life of growth.—*Rev. D. J. H. Ward.*

TREASURER'S NOTES.

NEW year's day found me in the old home of Mrs. Sinclair, and I remained there until after the burial. Naturally, we expect a woman at 91 to die, and she took the natural view. For several years she talked about her affairs, with reference to leaving this world, as we ordinarily talk about every-day occurrences. And why should we all not live in the now prepared for anything that may happen? This includes, of course, a will if we have material things to be disposed of other than in the way the law provides. A paper recently received from Montreal tells us that Miss Fannie R. Moulton of Sherbrooke has gone to another life. She had, for several years, contributed largely to the support of Emily, a zenana teacher at Midnapore, and was making the "Moulton Fund" at the time of her death. I shall miss her friendly letters, and her loyal support.

I have taken a lively interest of late in "The Varieties of Religious Experience," by Professor James. One thing he makes very prominent, and that is that all true religious experience accomplishes both spiritual and material results. Prayer, which is a necessary part of the religious life, does something for us, not only making us strong to bear hard things, but changing conditions and making a way of escape. As we see our workers slipping out of life, and sometimes almost feel that the work must suffer, it is well for us to remember that God still lives, that he is still equal to the need, and that the prayer of faith makes all things possible. By way of emphasis, I will quote from Professor James relative to prayer: "If it be not effective; if nothing be really transacted while it lasts; if the world is in no whit different for its having taken place; then prayer, taken in this wide meaning of a sense that *something is transacting*, is of course a feeling of what is illusory. . . . Through prayer, religion insists, things which cannot be realized in any other manner come about."

I wish to call attention again to the care that should be used in forwarding checks. A check, which the sender endorses without making it payable to me, is as negotiable as a bank note. There should always be written on the back of the check, "Pay to the order of Laura A. DeMeritte," and then the name of the person to whom the check is made payable on the face side.

The last of January I attended the Belknap Association in New Hampshire, and spoke on all our denominational work before the Woman's Mississiary Society of this Association. The president of this society, Mrs. Dinsmore, is a wide-awake young woman, and thoroughly interested in missionary work. I hope her efforts to interest the women of Belknap Association will be heartily supported by the workers. She would be glad to assist in the organization of auxiliaries. Will not churches without them send for her? Just now there is a lull in auxiliary making. Who will be the next to report a new one? We need them, and every

church needs an auxiliary that will be so consecrated to *all* missionary work as to awaken a deeper interest in every department of our mission field. Good remittances have been coming from New Hampshire of late, and it is hoped they will continue through the balance of its financial year. Several of the unpaid shares in Miss Barnes's salary have been received through January—New Hampton, Hampton, Ashland Center, Sandwich of New Hampshire, and North Lebanon, Maine. A pleasant note from Miss Hull of Sioux Falls, S. D., is received, saying they have "gladly accepted little Beraj"; their Mary in Sinclair Orphanage has recently died. The W. M. S. of Uniontown, Ill., sends \$13 for membership dues; it is very prompt, as its year does not close till August. The church in Concord, N. H., has remitted \$12.13, of which \$4 is from the children. This church will long be remembered by your treasurer for the kindness extended to the friends of Mrs. Sinclair, and in her memory, when her body was taken to Concord for burial. In spite of the fact that the day was bitterly cold, the pastor, Rev. Mr. Stacey, and several parishioners, including ladies, greeted us at the station, and went with us to the cemetery, sharing in a part of the expense. One realizes, more and more, how much kindness there is in the world; let us pass it on as we receive it.

LAURA A. DEMERITTE, *Treasurer.*

Ocean Park, Me.

(All money orders should be made payable at Dover, N. H.)

A PRACTICAL theology must be a missionary theology. Here is a practical outworking of Christian experience that theology must express. The present conditions, moreover, are all the time in intolerable contradiction with the Christian assertion of what ought to be, and with Christ's sole purpose in coming to men. Hence the more close theology comes to life, and the more vital it keeps its conceptions and its contact with Christ, the more certainly missionary it will be. That theology will be missionary that has so vital a conception of the relation to God that it sees, on the one hand, the infinite richness of the life of the child of God, and, on the other hand, really enters into God's thought of sin and its loss, and into his love for men; that sees the sin of men in the light of the love and holiness of God as a perpetual pain to God; that enters, therefore, into the double sympathy of Christ with God and with man, bearing in its measure the sin of the world; and that, consequently, must go to men with the same glad tidings and with the same seeking, suffering love with which Christ came.—*President Henry C. King of Oberlin College.*

"LIFE'S simple gladness often makes the veil between heaven and earth seem wonderfully thin."

Helps for Monthly Meetings.

TOPICS FOR 1904.

January—Outline Study of China :
1. A Self-centered Empire.
February—Prayer and Praise.
March— 2. The Religions of China.
April—Home Mission Work of Free Baptists.
May—Thank-Offering.
June— 3. The People of China.
July— 4. Christian Missions from Earliest Times.
August—Outing.
September 5. Christian Missions on the Threshold of the 20th Century.
October—Roll-call and Membership Meeting.
November—Foreign Mission Work of Free Baptists.
December— 6. The Open Door of Opportunity.

APRIL—HOME MISSION WORK OF FREE BAPTISTS.

THERE is much to be done in America. One year's immigration represents ninety-seven nationalities. In every American city of over 100,000 inhabitants there are to be found at least thirty nationalities.—"Fuel for Missionary Fires."

Suggestive Program.

Singing.—“Faith is the Victory.”

Bible reading.—Marching Orders:—

Leader.—And I said unto the nobles, and to the rulers, and to the rest of the people, the work is great and large, and we are separated upon the wall, one far from another.—Neh. 4: 19.

Response.—In what place therefore ye hear the sound of the trumpet, resort ye thither unto us; our God shall fight for us.—Neh. 4: 20.

L.—Then wrought . . . every wise hearted man, in whom the Lord put wisdom and understanding to know how to work all manner of work for the service of the sanctuary, according to all the Lord had commanded.—Exod. 36: 1.

R.—In every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart, and prospered.—2 Chron. 31: 21.

L.—Ye see then how that by works a man is justified, and not by faith only.
—Jas. 2: 24.

R.—Verily, verily . . . we speak that we do know, and testify that we have seen.—John 3: 2.

L.—We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.—Eph. 6: 12.

R.—Be not ye afraid . . . remember the Lord which is great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses—Neh. 4: 14.

L.—I have chosen you and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.—John 15 : 16.

R.—And shall not He render to every man according to his works?—Prov. 24 : 12.

L.—Simon, Son of Jonas, lovest thou me? . . . Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.—John 21 : 17.

R.—All that thou commandest us we will do, and whithersoever thou sendest us, we will go.—Josh. 1 : 16.

L.—Now ye have consecrated yourselves unto the Lord, come near and bring sacrifices and thank offerings into the house of the Lord.—2 Chron. 29 : 31.

R.—And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, besides the free-will offering for the house of God that is in Jerusalem.

L.—I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.—Rom. 12 : 1.

R.—Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.—Eph. 6 : 18.
—Selected.

Prayer for blessing upon this meeting.

Papers or talks: (Each followed by a brief "quiz," on the facts presented, prepared by the writer of the paper):

(a) Old and New at Storer College. (See article in this number and August, '03, *HELPER*, and one on "Early Days" in *Morning Star* Jan. 21, '04; also consult the *Free Baptist Cyclopedia*.)

(b) Our Mountain Work in Tennessee. (See article in this number and one in the *Star* of July 30, '03.)

(c) The Cairo Mission. (Refer to Dr. Ford's articles in this number and a paper by Mrs. Griffin in *Star* of Feb. 4.)

(d) Our Denominational Situation in the West. (See articles and letters in this number.)

Prayer for all of our home mission work and workers.

Singing.—"Hear us, O Saviour."

NOTE.—Any one wishing to send gifts of books, clothing, or other needful articles, to any of our home mission fields should send to the following addresses (enclosing stamp) asking just what is most desired in that particular mission: Prof H. T. McDonald, Harper's Ferry, W. Va.; Mrs. A. L. Lawrence, Unicoi, Tenn.; Mrs. J. M. Arter, Manning Bible School, Cairo, Ill.; Rev. Elizabeth Moody, Hillsdale, Mich.

The Missionary Helper Branch of the International Sunshine Society.

Have you had a kindness shown?

Pass it on.

"Twas not given for you alone—

Pass it on.

Let it travel down the years,

Let it wipe another's tears,

Till in heaven the deed appears,

Pass it on.

ALL letters, packages, or inquiries concerning this page, or Sunshine work, should be addressed to Mrs. Rivington D. Lord, 232 Keap Street, Brooklyn, N. Y., president of this branch.

Mrs. G. F. Dodge must be a very busy sunshiner, as reports are received which tell of her many acts of kindness to those around her. She is passing on the *HELPER* and *Star* this year as last, and sends twenty-five cents for our work and a silver clasp pin.

Two of our members in North Parsonsfield, Miss Ethel B. Varney and Miss Ruby E. Moulton, have also done many kindly deeds in the name of sunshine.

Miss Florence Baker reports sending a box of good cheer to the Orphans' Home, and also some good things to the sunny South.

Mrs. Lulu Carton is living a life made up of daily work for others, and forwards ten cents as I. S. S. dues. A large package of colored threads has been received from Miss Anna A. Cummings.

As dues Mrs. M. H. Leavens gave one dollar, which was used for two *HELPER* subscriptions. She is also passing on her *HELPER* to a member.

Mrs. Jennie E. Boucher gives fifteen cents for branch postage. This sunshine gift is greatly appreciated because our shut-in sister is constantly doing I. S. S. deeds, notwithstanding she is a great sufferer.

Mr. and Mrs. J. C. Whitney have been enrolled as Sunshine members, and gave as initiation dues a *HELPER* subscription.

Mrs. F. W. Craft, although the mother of a large family and having much sickness, finds time to carry sunshine to those who are shut-ins, and is also passing on good literature.

Mrs. William H. Lonsdale will give her *HELPER* regularly each month.

Mrs. F. A. Way of Lyndon, Vt., wishes to thank Mrs. A. Fleisher, Mrs. A. J. Ketchum, and Mrs. E. P. Campbell for sending worsted pieces and silkatine for the sunshine quilt. Mrs. Way could use more material.

We extend hearty congratulations to Miss M. Blanche Chesley, who was recently married to Louis B. Campbell, Ph. G., of Brooklyn, N. Y. May the rich blessing of God's sunshine and love rest on their wedded life.

Those willing to assist in the Easter work will please write to the president for information.

There is a call for the *Ladies' Home Journal*.

We have enrolled, during the past month, the following persons: Mr. Frank Way, Mr. James Lamond, Mrs. Levi Badger, Mrs. F. E. Waters, Mrs. David Paris, Mrs. Phoebe Sidney, Mrs. Hattie Eggleston, Mrs. Charles H. Fisher, Mrs. John G. Aldrich, Mrs. Manetta Spencer, Mrs. Wells Quimby, Miss Hattie Gour, Mrs. Fannie Fisher, Mrs. Bion Laducer, all of Vermont; and Mr. and Mrs. J. C. Whitney of Michigan.

Practical Christian Living.

"Christianity is not a voice in the wilderness, but a life in the world. It is not an idea in the air, but feet on the ground going God's way."

OUR QUIET HOUR.

(10 A. M.)

He who hath led will lead
All through the wilderness;
He who hath fed will feed;
He who hath blessed will bless;
He who hath heard thy cry
Will never close His ear;
He who hath marked thy faintest sigh
Will not forget thy tear,
He loveth always, faileth never;
So rest on Him to-day, forever.

—Frances Ridley Havergal.

From any burden which God may see fit to lay upon us our life may gain, not only contentment, but grandeur and nobleness.—*Frederick W. Farrar, D.D.*

Always, everywhere, forever, sorrow obeys Him. Always it is his instrument and conforms to his laws, and does his work. And this work is salvation. It is the destruction of sorrow by destroying the causes of sorrow; it is the giving to man the peace of God.—*Theophilus Parsons.*

In one of Schiller's poems a beautiful story is told to this effect. When God made the birds he gave them gorgeous plumage and sweet voices, but no wings. He laid wings on the ground and said, "Take these burdens and bear them." They struggled along with them, folding them over their hearts. Presently the wings grew fast to their breasts, and spread themselves out, and then they found that what they had thought were burdens were changed to pinions.—*Arthur T. Pierson, D. D.*

Bear in mind that your happiness or your misery is very much of your own making. You cannot create spiritual sunlight any more than you can create the morning star; but you can put your soul where Christ is shining. Keep a clean conscience. Keep a good stock of God's promises within reach. Keep a nightingale of hope in your soul that can sing away the dark hours when they do come. Keep a good, robust faith that can draw honey out of the rock and oil out of the flinty rock. Never spend a day without trying to do somebody good; and then, keeping step with your Master, march on toward heaven, over any road, however rough, and against any head-winds that blow. It will be all sunshine when we get up there.—*Theodore L. Cuyler, D. D.*

UNDERNEATH ARE THE "EVERLASTING ARMS."

BY MRS. M. J. FULTZ.

Underneath your sorrow,
 Underneath your care,
 Underneath the world's alluring charms,
 Is the promise tried and true,
 That no harm can come to you,
 If "beneath you are the Everlasting Arms."

Underneath your gladness,
 Underneath your joy,
 When your heart is filled with song and psalm,
 Danger may be lurking near,
 And the tempter bid you fear,
 But "beneath you are the Everlasting Arms."

Underneath your sickness,
 Underneath your pain,
 When your heart is filled with terror and alarms,
 If you'll only trust and wait,
 You will reach the pearly gate,
 For "beneath you are the Everlasting Arms."

Portland, Maine.

CHRISTIAN CHARACTER A GROWTH.

IT matters not if you cannot tell just when you became a Christian. If we sow a handful of wheat in our garden, we could not tell, though we watched it ever so narrowly, the exact moment when it germinated. But when we see the waving grain in the autumn, we know it *did* germinate, and that is all we care for. The young disciple should not expect too much light at once. It will grow brighter with every Christian duty he performs. The Christian life is a sort of mountain path ; and the higher one climbs, the clearer the atmosphere, and the sooner he will see the morning sun. To the adventurous traveler who has ascended to the summit of Mount Blanc, the sun rises earlier and sets later, and the night is therefore shorter, than to the peasant who lives down in the valley at its base. So it is in the Christian life. Clearness of vision, and firmness of foot, and beauty of prospect come only to those who have struggled up to the heights —to the heavenly places in Christ Jesus. Conversion may be the work of a moment, but a saint is not made in an hour. Character, Christian character, is not an act, but a process ; not a sudden creation, but a development. It grows and bears fruit like a tree, and like a tree it requires patient care and unwearyed cultivation.—*Unknown.*

HE who loves God most, loves God's creatures most —*Charles Kingsley.*

Words from Home Workers.

NEW HAMPSHIRE.—The Hills Home and Foreign Missionary Society of Dover has a new president, Mrs. Ethel DeMeritte, our State Treasurer, who is awakening a good deal of enthusiasm in the work. The program the first Monday in February was very interesting. It included a sketch of Mr. Burkholder's life, by Miss Simes; of Mrs. Rae's, by Mrs. Rand; the school at Darjeeling, by Mrs. Wilson; a paper by our national president, Mrs. Davis; duet, by the Misses Ames, and a solo by Mrs. Card. Afterward light refreshments were served. "The Whatsoever's" were present, and all donned the blue and gold ribbon.

A. D.

RHODE ISLAND:—*Providence.* After fifteen years of beautiful and faithful service as treasurer of our Rhode Island district, Mrs. J. M. Hooper has resigned her office to go to a distant state. How faithful she has been is indicated by this statement: our state or district society holds four sessions a year; in her fifteen years of service she has been absent from but two of these.

To meet and greet our new treasurer, Mrs. T. F. Ricker, the January session of our state society took the form of a reception. The parlors of the Roger Williams Church were tastefully arranged. After listening to Miss Clara M. Law, one of our own ladies, who spent four months abroad last season, on "Saunterings Through Italy," the formal part of the meeting was dissolved. The state officers took their stand across a corner of the room, in front of an ornamental screen, banked with palms, and received the hundred and fifty or more guests present, including three of our pastors, who were presented by an efficient corps of ushers. At the opposite side of the room chatty groups gathered about the tea-tables, where tea, coffee, chocolate, sandwiches, and bon bons were served by young ladies in the costumes of Mexico, China, and India. About the room, arranged attractively and conveniently, were very many photographs, souvenirs of Miss Law's travels, which she gladly explained to ready listeners. An hour of real sociability was spent, and the occasion was pronounced a charming success.

L. S. F.

CORRECTION:—A sentence in that encouraging report from Valley Springs, South Dakota, in our last *HELPER*, should read: "We have five new members, this past week, three of whom are *men*." Miss Palmer writes: "We do so enjoy the good things in the *HELPER*, and the picture of the editor's desk is an inspiration."



Our Juniors.

LETTER FROM MISS EDITH PHILLIPS.

DEAR CHRISTIAN ENDEAVORERS:—

The bride and bridegroom have had on their prettiest clothes, clasped hands before the altar; the children have sung their little kindergarten songs, the boys and girls, "Joy Bells"; the guests have come and gone, one by one, and now it seems quiet and lonely. How I should like to see all your bright and smiling faces this minute! The rainy season was rain, rain, every day; the river, impassable for a few days; no mail; shut in on all sides from the world. One or two days of sunshine,—what bliss! Again rain, and it never rains but it pours, and where does it come from?

The wedding I refer to was one of great interest to us, because our first kindergarten teacher, Rebecca, a loving young woman, was married. Dressed in a beautiful purple silk blouse, and a pink silk sari, she came from her home, in a palki, to the church, where she met the bridegroom. The church was beautifully decorated with flowers, and from the gate to the door the children stood on either side of the path, shouting "Namaska," and strewing flowers in the way as she came in. In the evening we were invited to the wedding dinner, where, seated on the floor, we ate with our hands, like the natives.

A few days after the wedding, one morning, we heard loud crying and calling in the village. When our servants returned, they said that the current had carried the oldest son of one of our Christian families over the rocks, while washing his cloth in the tank. When the news was brought to the poor family, their sorrow is better imagined than told. I went over in the afternoon, found the mother crying, and the father prostrated with grief. She drank the hot tea I gave her, though she kept asking: "Where is my boy? Where is my boy?" I replied, "With Jesus, and you will see him soon." That thought seemed to comfort her some, and I came away, hoping that I had done some good. What sorrow we do find in this world.

Santipore is like a theatre, with its thrilling scenes and acts. Every now and then a tragedy in real life stirs us to the quick. An idiotic man carrying a child to the church, according to his wish, while the child's relatives and neighbors are screaming and running after him, thinking he is running away with the child; a husband beating his wife; a son's sudden departure from home, and his return; a wildcat's flight in the schoolhouse; snakes dropping from the church roof, congregation frightened, scattering in all directions. Yet between the scenes such as I have given, comes a pause—such quietness. It is restful for a time, and we long for a visit from some of our friends.

One Monday afternoon, as I was reading, I heard the palki-bearers call. I looked down the street and saw them coming, carrying a bed, turned upside down, with an occupant. How glad we were to have a visit from one of the Balasore missionaries, dear Miss Dawson. How refreshing it was to see another white face and to hear the English language again!

Hoping I may hear from you all, I am your friend,
Santipore, India.

J. EDITH PHILLIPS.

Contributions.

F. B. WOMAN'S MISSIONARY SOCIETY.

Receipts for January, 1904.

MAINE.

Bath North St. aux. for Hemlotti	\$15.00
Bath North St. aux. for teacher of Domestic Science Storer College	5.00
Benner Harold G. Clark L. L. B.25
Cape Elizabeth aux. T. O.	15.00
Dover and Foxcroft aux.	3.25
Lebanon 2d aux. Willing Workers for Miss Barnes	6.25
Madison aux. for native teacher	4.00
Mapleton aux. for Paras	13.00
Mapleton aux. by Juniors for Kati S. O. . .	15.00
Ocean Park Tailors-by-the-Sea. Miss L. Knight	1.00
Portland aux. 1 share Miss Coombs's salary	10.00
Portland aux. by Miss Deering's S. S. Class for Nevada and on L. M. of Miss H. Deering	4.25
Saco aux. for Lydia Durgin in S. O.	25.00
Sebec and Exeter Con. aux. coll.	2.20
So. Limington aux. for Callie Weeks and on L. M. of Mrs. Asenath P. Wentworth	8.00
Springfield Q. M. aux. for Miss Coombs	5.75
Steep Falls aux. for Mary Wingate in S. O.	12.50
Topsham aux. 1 share Miss Barnes's salary	10.00
Topsham aux. support of Taurungini S. O.	4.00

NEW HAMPSHIRE.

Ashland Junior C. E. 1 share Miss Barnes's salary	5.00
Candia ch.	4.00
Center Sandwich Child Miss. Band 1 share Miss Barnes's salary	4.00
Concord Curtis Memorial Children for Miss Barnes	8.13
Concord Curtis Memorial W. M. S.	4.00
Dover H. H. and F. M. Soc. Wash. St. ch. by Susie Littlefield	10.00
Dover Abbie V. Winkley for F. M.	2.00
Hampton aux.	7.00
Kittery Point aux.	3.00
Laconia Dr. R. Wiley for child in S. O.	25.00
Lakeport aux. for Miss Butts	8.00
New Hampton Girl's Miss. Band for 1 share Miss Barnes's salary	4.00
Portsmouth aux.	5.00
Rochester O. T. Hill Int.	4.48
Rockingham Asso. coll.	3.80

VERMONT.

Newport Center ch. for Dr. Smith	1.50
Orange Co. Asso. for Dr. Smith	3.91
W. Charleston aux. for Dr. S.	2.00
W. Derby aux. for Dr. S.	6.00

Wheelock Asso. for Dr. S.	\$1.50
Williamstown aux. for Dr. S.	7.50
MASSACHUSETTS.	
Somerville Mrs. H. S. D. Lane dues	1.00
RHODE ISLAND.	
Olneyville aux. for Miss Phillips	7.50
Olneyville aux. for Ind.	7.50
Tiverton ch. for Miss P.	2.00
NEW YORK.	
Poland Miss. Soc. for Miss Barnes	4.00
ILLINOIS.	
Uniontown F. B. W. M. S. fees	13.00
MICHIGAN.	
Manton E. Meyer 2.00, aux. 2.00 for 100 of Miss Moody's salary	4.00
W. Kinderhook 1st F. B. S. S. Class No. 1 for Miss Barnes	1.00
MINNESOTA.	
Brainard W. M. S. for Miss Moody	1.50
Delevan aux.	7.00
Money Creek W. M. S. for Miss Barnes	4.59
Money Creek Jr. C. E. for Miss Barnes	1.00
Verona W. M. S. for F. M.	5.00
Winnebago City Miss Sarah Benedict for school at Midnapore	25.00
IOWA.	
Farmington for Miss Scott	3.00
Lamont for Miss Scott	1.25
Mt. Zion for Miss Scott	1.25
Waubek for Miss Scott	1.00
SOUTH DAKOTA.	
Sioux Falls Birthday box Mrs. M. M. Hull 2.50 and from Juniors 50 cts. for Beraj in S. O.	3.00
Valley Springs W. M. S. for teacher in India	12.50
MISCELLANEOUS.	
Income of funds for Zenana work 17.50 Inc. Fund 10.00	27.00
Collections by Rev. E. Moody on 100 special fee for salary	34.50

Total \$453.36
LAURA A. DEMERITTE, *Treas.*
Ocean Park, Me.
per EDYTH R. PORTER, *Asst. Treas.*

